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Historical notes on Wood In

HISTORICAL ADDRESS,

READ IN ST. JOHN'S CHURCH, ASHFIELD, MASS.,

BY THE RECTOR, THE REV. GEORGE PUTNAM HUNTINGTON,

ON SUNDAY, OCTOBER 2, 1887,

THE EVE OF THE 59TH ANNIVERSARY OF THE CONSECRATION OF THE CHURCH.

This address in its original form was read on Sunday, October 3, 1886. During the past year many new facts have been obtained and the greater part of the address has been rewritten.

It is now printed at the request of the parishioners.

G. P. H.

St. John the Evangelist Day, 1887.

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HISTORICAL ADDRESS.

On the 15th of June, 1820, fourteen of the men of Ashfield put their names to a declaration to the effect that being attached to the doctrines, discipline and worship of the Protestant Episcopal Church, and in exercise of their constitutional privileges which secure to every person the right of worshipping God agreeably to the dictates of his own conscience, they formed themselves into a society by the name of "the Parish of St. John's Church, in the town of Ashfield." Of the names attached to this document the first is that of Jesse Edson, who was the first senior warden, and who has been justly termed the father of the parish. Then follow the names of Bethuel Lilly, Joseph Hall, and Lemuel and Simeon Phillips, who were successively wardens during the following twenty or thirty years, and the name of Jonathan Lilly, who for twenty-five years was the parish clerk. Simeon Phillips preceded him as the first parish clerk. The other names are David Williams, James Phillips, Howard Edson, Albinus Lilly, Bethuel Lilly Jr., Philip M. Phillips, Austin Lilly and Chipman Lilly.

That the Church should ever have been established in this hill town is a matter of surprise. It was the first and it still remains the only parish on the hills, in the diocese. Three causes are to be found which, under Divine guidance, led to the planting of St. John's Church, Ashfield.

The first to be mentioned may rather be termed the opportunity. Dissension had arisen in the Congregational society over the attempt to settle as their minister, Rev. Sylvester Woodbridge. A determined minority, including the deacons and a former pastor who still resided in the town, opposed Mr. Woodbridge so vehemently that a council held in January 1817 unanimously advised against his settlement, but not, as was expressly stated, for any fault either of morals or doctrine. In spite of this action of the council, the call was renewed before the end of the same month, but the opposition continued to be so strong that the attempt to retain Mr. Woodbridge was abandoned. This, however, did not bring peace. No minister was settled for some years, and when finally a minister was called, many of the friends of Mr. Woodbridge determined to withdraw. Under the existing statutes, which were then of recent date, and the full force of which was just being understood, the course that was open to them was to unite with some religious Society already organized. Thus only could they escape the obligation to

pay taxes for the support of the Congregational Society, which was then, in the eye of the law, the established Church. Early in the year 1820, therefore, these men who afterwards organized this parish united themselves with St. James' Church, Greenfield, under the Rev. Dr. Strong, who was then the rector. Our town records contain copies of the separate certificates of each of these men signed by the clerk of the Greenfield parish. In June of the same year this parish of St. John's, Ashfield, was organized, and after that date we find the certificates of others who united with the newly formed parish. Among these are the familiar names of Levi Cook, Levi Cook Jr., Seth Hall, Capt. Lot Hall, Joel Lilly, and Joseph Hall Jr.

It would be most interesting and instructive to know to what extent those who were the originators of this parish had studied into and appreciated the distinctive principles of the Church. If they had suffered from the tyranny of a religious Society governed by laymen chosen by a vote of the members, they doubtless welcomed a Church polity in which the administration of spiritual affairs was entrusted solely to a rector and a bishop, i. e. to men educated and trained for the work.

That the founders of this parish had the opportunity of learning the distinctive principles of the Church will appear when we consider what was the second influence which resulted in the organization of this parish, namely, the influence exerted by the rector of St. James' Church, Greenfield, the Rev. Dr. Strong. When the disaffected members of the Congregational Society here looked about for a church of some other denomination with which to unite, the commanding figure of Dr. Strong of Greenfield at once attracted their attention. He was a powerful man, full of zeal and devotion, and identified more or less closely with that school in the English Church which recognized a definite meaning and practical application in the words, "I believe in the Holy Catholic Church." We may be sure that very wisely and kindly but very plainly he set forth to these men of Ashfield the distinctive principles not merely of the Protestant Episcopal Church but of the Church Catholic of all time. He taught them, as the records show, the necessity of Holy Baptism and the Holy Communion. The first service in this town of which we know the date was held Sept. 21, 1820, by Dr. Strong, who at that service administered the Holy

Communion and baptized eight infants. This was in the meeting-house at South Ashfield. Before this Dr. Strong had preached at private houses, and to show the reverence that was felt for him, it is remembered that in one instance the exact place in the room where he stood, used to be pointed out in after years. For the first ten years, Dr. Strong was for a large part of the time the virtual and for some years the actual rector of this parish, giving by express agreement the third of his time to it. His memory should be ever devoutly cherished here, and the example of his piety and his zeal and untiring devotion copied by us. We ought to have on our walls a transcript of those memorial words placed on a tablet in the chancel of the Greenfield Church by one of Dr. Strong's parishioners, now the Presiding Bishop of the Church John Williams of Connecticut. They read as follows:

IN JERU
TO
THE HONOURED MEMORY
OF THE
REVEREND TITUS STRONG, D. D.,
A PRIEST IN THE CHURCH OF GOD
FOR ALL YEARS
RECTOR OF ST. JAMES' PARISH,

A DIVINE (HONOUR) WITH Apostolic Doctrine,
and adorned with sound learning. A Pastor
faithful to the souls committed to his charge,
a man endowed with singular gifts of nature,
and sanctified with the better gifts of the
Holy Ghost.

This memorial of the affection of his ser-
vowing flock is erected

BORN JANUARY XXVI. MDCCCLXXXIII
ENTERED INTO LIFE
JUNE XI. MDCCCIV.

Dr. Strong officiated first in Greenfield as a lay reader and then as Deacon and was ordained to the Priesthood there in 1815, and there his whole life's work was done.

Two potent influences in the starting of this parish's life have now been dwelt upon. A third remains to be mentioned, and this third may have been as essential as the others. The organizers of the parish, the larger part of course, were by birth and education Puritans. There were among them two, however, a father and son, who were by birth and education not Puritans, but Church of England men. These were Jesse Edson and his son Howard. The father had been one of the original settlers in Ashfield (then Huntstown), moving here from Bridgewater in the year 1771. He was now quite an old man, having reached his 76th year. His father and grandfather had belonged to the Church of England. A near relative of his was the father of Rev. Dr. Theodore Edson, for so many years the well-known rector of St. Anne's, Lowell, a very staunch and de-

voted churchman. The family were originally Puritan but Samuel Edson, the grand father of Jesse, had come under the influence of St. Thomas' Church in Taunton, and had made the acquaintance of a very devoted English churchman, Capt. Thom- as Coram, one of the founders of the Eng- lish Society for the Propagation of the Gospel in Foreign Parts. To leave the Puritan Society and declare allegiance to the Church of England was an act re- quiring not only courage but considerable sacrifice in those days, but Samuel Edson and his wife, Mary Dean, followed con- scientiously their convictions and started a stream of Church life whose influence has been felt far and wide. Loyalty to the Church of England was in those days inevitably united in the minds of many Churchmen with loyalty to the King of England, and so we are not surprised to find that Jesse Edson was suspected of Tory principles, and at one time during the Revolution, as we learn from our town records, he only escaped imprison- ment by reason of illness in his house- hold, which seemed to the authorities to justify them in allowing him to have his liberty. That he would bring up his family in his Church's ways, we should expect and we have evidence that he did so in the entry in our town records of the certificate that his son, Howard Edson, was formally recognized as a member of St. James' Church, Greenfield, on Christ- mas Day, 1816. We have no means of knowing exactly how much influence was exerted by Jesse Edson in bringing about the organization of this parish. It seems not only probable that his influence was very great but almost necessary to sup- pose that the result could only have been attained through great activity, energy, and devotion on his part. He was the lay reader for many years, and it is re- membered that even when a clergyman was present he occupied a seat near the desk. It may be mentioned here that af- ter Jesse Edson the following officiated at intervals as Lay Readers: Simeon Phillips, Joseph Hall, James Phillips, Jonathan Lilly, Chapman Lilly.

Among lesser causes, which contributed to the success of the movement to form this parish should be mentioned un- doubtedly the fact that at the time the services were started and for thirty five years after, there was no other place of worship in the village on the plain. The building which is now the town hall, then the Congregational church, stood in the cemetery on "the hill," and the present Congregational church was not built until 1855.

Having thus endeavored to trace the

chief causes under God of the starting of this parish, we must picture to ourselves those first services, which were held first in private houses, then in the old South Ashfield meeting-house; sometimes in the "steady lane" school house, which then stood near Bassett's "four corners," and sometimes in the town hall in the old Tavern.

It was in the latter building that the bishop of the Eastern Diocese, Bp. Griswold, first officiated and held Confirmation. This was on July 2, 1821, when nineteen persons were presented for the laying on of hands. Among these were Lemuel and Simeon Phillips, Levi Cooke, Howard Edson, and Joseph Hall and his son with their wives.

In 1822 Rev. Calvin Wolcott of Hanover officiated for two months. In September, 1823, came the first resident minister, the Rev. Lot Jones, and the parish was then strong enough to form plans for building a church.

The question of the location of the church was left to a committee of three of other parishes, Capt. Cornish of Lanesboro, Dana Hyde, senior warden at Guilford, Vt., and David Willard, Esq. of Greenfield. There was a strong desire to have the church built on "the hill," and the recommendation of the committee, made Dec. 11, 1823, to accept the present lot was adopted by a vote of only 6 to 5. The donation of the lot by Mr. Levi Cook must have been a great encouragement to the parish. It was made on the express condition that if the services should ever be interrupted for three years the land should revert to the donor. Mr. Cook, it is interesting to note, was at one time one of the county commissioners, and also a member of the General Court and of the Constitutional Convention. He was the first post-master of the town, appointed in 1815. The larger part of the amount spent in building the church was collected by him in New York city. He was also appointed by the parish to visit Lanesboro to solicit funds, while Simeon Phillips was to visit Greenfield and Guilford, and Capt. Israel Williams, Boston, Rhode Island, and New York.

On Easter Monday, April 19, 1824, it was voted to request the bishop to lay the corner-stone of the church. The Bishop made a visitation on June 30, but for some reason the corner-stone was not laid. Thirty persons were confirmed but their names are not recorded.

Even before the deed for the land was drawn up, they began to cut the timber for building, Rev. Mr. Jones going into the woods and giving the final blow himself which felled the first tree. Mr. Jon-

athan Lilly, the clerk, was the muster-carpenter.

The next year, 1825, the parish had a new rector, Rev. Wm. Withington, who did not remain more than a year, but twenty five years afterwards he became rector a second time. It was voted on Easter Monday to request him to deliver an address at the laying of the corner stone, which it is presumed he did. The frame of the church was then raised.

After Mr. Withington left, the church was without a rector for four years. Rev. Dr. Humphrey of Lanesboro assisted the Rev. Dr. Strong in ministering to the parish. The latter was virtually the rector; the former officiated once a month.

There were many delays in the building of the church, and it was not ready for occupation until Dec. 23, 1827. The first service was held by Rev. Dr. Aaron Humphrey. Twenty-seven men purchased pews, for the total annual rental of \$117.

On the completion of the church the following devout words are entered in the records by Jonathan Lilly, the clerk:

"On the opening of this church for the worship of Almighty God for the first time, many were the sensations that rushed upon the mind when reflecting upon the few individuals which commenced so great an undertaking, the limitation of their means, and the difficulties and opposition they had to encounter, and now to see it completed they could but exclaim, 'Hitherto hath the Lord helped us.' Long may it stand! May peace ever 'be within its walls' and plenteousness within her palaces. May it ever hold fast in un-interrupted integrity the profession of that faith which was once delivered to the saints. And for ages yet to come may faithful and devout Christians, Churchmen of the school of the apostles, looking back with grateful joy on the noble works done for them by the God of their Fathers, confess and say with fervent adoration and gratitude, 'Hitherto hath the Lord helped us.'"

The following year, the parish still being without a rector, on Friday, October 3, 1828, the church was consecrated by Bishop Griswold, who preached from the text, "The king said unto Arahah, Nay! but I will surely buy it of thee at a price, neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." (2 Sam. 24-24.)

At this service the Rev. Dr. Strong read the deed and Sentence of Consecration, and the Rev. Mr. Muenschler of Northampton read the Morning Prayer. Five persons were confirmed, among whom were Levi Edson and his wife and Joseph Ranney

After this, Dr. Strong officiated as the rector, giving one-third of his time until on the last Tuesday in September in the year 1830, the first regular pastorate of any length began Rev. Silas Blaisdale becoming rector. Just before that Rev. James M. Tappan had officiated for seven Sundays.

If we would picture the church as it appeared and the services as they were conducted at the first, we must imagine this building, with the west wall perfectly straight, without the present chancel,—fitted with high back pews which could be securely closed with doors. Directly in front of the congregation, where the chancel arch now is, was the pulpit, raised much higher than at present. Above this was the tablet of the Commandments, Creed and Lord's Prayer. Below, and, strange to say, in front of the pulpit, was the altar, with no cloth and only a painted wooden top. Directly to the left of this stood the prayer desk, to the right stood afterwards the present chancel chair, a gift of Rev. Mr. Blaisdale, who also gave the marble altar slab. The clergyman officiated in his everyday dress, except when the Bishop came, and then even, he wore, not the surplice, but a black gown.

Mr. Blaisdale reports to the bishop, as we read in the Convention Journal of 1831, that his chief reliance for his support was his salary as teacher of Sanderson Academy, which had been closed for some time. But the next year he reports that he has given up this work as it interfered with his parish labors, and yielded an insufficient income. In 1833 he reports that 45 families take pews, and that they attempt to raise a salary of \$250.

In 1834, an organ was procured. In 1835, the parish was represented in the Diocesan Convention by Simeon Phillips and Joseph Hall. Mr. Blaisdale reports that "The Church furnishes means of grace to a part of the community driven from their accustomed places of worship by the intolerance and restlessness of the times." We learn from other sources that during these years, the community was greatly excited first by the Temperance agitation, which met with bitter and determined opposition, and then over the angry persecution of one of the resident physicians, who was an outspoken unbeliever.

The most surprising fact which meets us on the pages of the Convention Journals of this period is that though the number of families increased rapidly—seventy being recorded in 1835—yet the number of communicants did not increase to any considerable extent and was no greater than it is to-day. With the exception of one

confirmation class of eleven, presented in 1832, only ten persons were confirmed in all during the united pastorates of Mr. Blaisdale and his successor, a period of 15 years. It seems as if the Church had a very remarkable opportunity in this town, and that she failed to avail herself of it. But we can only imperfectly understand the temper of the people or the circumstances of the times.

In July, 1836, Rev. Jacob Pearson became rector and it is in his clear hand that the earliest Parish Register is written. He reports holding a Bible class between the services. A Sunday School had been organized, probably by Mr. Blaisdale, and the number of scholars reported during the 15 years following varies from twenty to sixty. Mr. Pearson held weekly lectures in other parts of the town, and sometimes a third service on Sundays. In 1841 he reports that there had been many discouraging circumstances, but that then young persons were taking hold, a sewing society had been organized and contributions made for a library and for painting the church.

In 1841 the condition was reported as more encouraging than at any time. The report says: "With the materials furnished by Levi Cook, Esq., of New York, the church has been painted, and the reading desk has been beautified by a very valuable Bible, the gift of a lady of Trinity church, Boston, to whom the parish is already indebted for many disinterested kindnesses."

It was during this pastorate that the parish was first assisted by the Board of Missions of the Diocese. At first \$75 was appropriated, and this was increased soon to \$100.

In 1846 Mr. Pearson became disabled by bodily infirmities and resigned the parish, which proved to be his last. In his Convention address, Bishop Eastburn referred to him as being much endeared, and pays a tribute to his self-denying labors, and his fidelity and worth.

And now the parish was left without a rector and the darkest period in its history began. The church was closed. For three or four months Rev. Stepley W. Wilson officiated, and is reported as giving great satisfaction, but ill health obliged him to leave and he never resumed parochial work. In 1847 it is stated in the Convention Journal that peculiar circumstances rendered a revival of the Church services in 1847 very desirable. Reference is made undoubtedly to the condition inserted in the deed of land from Mr. Cook, and the knowledge of this condition probably had a salutary effect.

In August, 1847, Rev. J. A. Stone took

charge of the parish, and was rector for nearly two years. He was followed temporarily by Rev. J. G. Downing, and in 1850 by Rev. Wm. Withington, who thus became rector for the second time. In that year a liberal sum was spent for the training of a choir and the repairing of the church.

After Rev. Mr. Withington left, Rev. Benj. Austin was in charge for a short time.

It was during this period that by the wise and earnest counsel, as well as the assistance, of Bishop Eastburn, the parish raised money to purchase the present rectory and the lot of land containing 7-8ths of an acre. The deed of the rectory is dated July 7th; 1852. The cost was \$850.

It is during Rev. Mr. Withington's rectorship that we find mention made of the loss of families removing from town and seeking homes in the west. In his report to the Bishop at the Convention of 1851, Mr. Withington writes in reference to the removals from town, that he hopes "that a fuller consideration of the several elements of earthly happiness will set higher the healthfulness and beauty of this region of hill and dale, of plenteous and clear-flowing streams, as offsets to the advantages of the Western prairies, and that the search for liberty will not always run after the shadow, but find that where the spirit of the Lord is, there is the reality.

The number of communicants was during these years steadily declining and in 1856 only 22 were reported to Convention. Of the 75 families who attended the church in 1835, by far the greater number eventually left the town. A few, about one-tenth of the whole number, always retained their interest in other denominations and finally went back to them.

In 1853 the Rev. Charles Cleveland became rector and remained in charge of the parish for five years.* He was a man very much beloved and respected.

During his rectorship the interior of the church was altered, largely through the exertions and with the gifts of the Rev. Samuel Haskins, the brother-in-law of Mr. Cleveland. At that time the present chancel was built out, much of the work being done by the parishioners.

The tablets, desk, pulpit, and altar were then placed in their present position. A font was procured by the rector, of which only a part now remains.

Occasionally representatives of the parish attended the meetings of the Convention; in 1848 Mr. Simeon Phillips, Mr.

Jonathan Sears from 1849 to 1853, Mr. Allen Phillips in 1859. It was in this year that Mr. Cleveland's connection with the parish was finally severed. During the absence of Mr. Cleveland, Rev. John Reynolds officiated for some months.

In 1860 Rev. C. H. Gardiner took charge of the parish, and he with Mr. Withington alone survive of the former rectors of the parish. It was during Mr. Gardiner's pastorate that the present organ was secured, at a cost of \$800, the money being raised in the parish.

Mr. Gardiner resigned the parish in November, 1861, and on the 13th of June 1862 began the first of the two pastorates which seem to belong to the day and generation of even the younger members of the present parish. The Rev. Thomas Brinton Flower, who had come to Woods Holl, Mass. from Morganstown, Pa. in 1853, became rector here at the time just mentioned, and after earnest and faithful labor for the short period of twelve months, he fell asleep and was buried before the altar of the church on June 25, 1863. His family has remained in the town and been devoted to the interests of the parish. In the interval which followed, the Rev. O. H. Dutton officiated temporarily.

The Rev. Lewis Green began his long pastorate of nineteen years, in October, 1864. So long a connection with the parish, thrice the length of any of the other pastorates, has identified for a whole generation, his name with that of this parish.

Lewis Green was the son of Benj. and Mary Sabin May Green, and was born in Hartford (White River Village), Vermont, on the 20th of November, 1818. Benj. Green, his father, was a native of Rhode Island—one of the family of Greens to which belonged Gen. Nathaniel Green of Revolutionary fame. He was a cotton manufacturer and was the first apprentice to Samuel Slater, who introduced cotton manufacturing into this country. He was a man of uncommon intelligence, high principle—with a warm and generous heart, and of genial and loveable disposition, traits inherited by his son in a large degree. In 1831, when Lewis Green was thirteen years old, his father removed to Lowell, then in its infancy. The father had been connected with the Church, but the mother was a member of the Congregational denomination, and Lewis Green was baptized in infancy by a Congregational minister. Now on coming to Lowell, his father's interest in the Church was revived. St. Anne's Parish had been organized and the rector, the Rev. Dr. Edson, to whom allusion has already been made,

* Mr. Cleveland's grandfather, George Cleveland, of Vermont, was the brother of William, the grandfather of President Cleveland.

was exerting a great influence in Lowell. Mr. Benj. Green had been inclined, if not to skepticism, yet to a distrust of much that was commonly taught as Christian doctrine. At about this period a new faith was implanted or awakened in him. He had, after coming to Lowell, met with severe afflictions and business reverses; and now two of his children had been restored from dangerous, and in the case of one of them from desperate illness, and he recognized the Divine Father's hand in this. He became a regular attendant at St. Anne's Church, and learned to value greatly the privilege of divine worship in accordance with the Book of Common Prayer. He was a devout worshipper, and lived a faithful Christian life. The Rev. Lewis Green wrote of his father that the teachings of God's good providence, with the ministrations of the Rev. Dr. Edson, whom he deservedly loved and honored as a devoted and able spiritual pastor, wrought effectually with him, by the divine blessing. He was baptized and confirmed, and became a communicant, and thenceforth his faith never wavered. Indeed, at a time of current infidelity, he became in the factory workshop, a champion of the Christian faith. Men resorted to him for information in arguments or to try conclusions with him; and he bore himself in a way to command their respect for the depth and extent of his knowledge, the strength of his intellect and the consistency and uprightness of his character. For many years he was a vestryman in St. Anne's parish.

The character of Mr. Green's father has been thus dwelt upon both for its intrinsic interest and for the light it throws upon his son's choice of a profession. Lewis Green did not however look forward at first to the ministry. A pupil first of the Lowell High school, of which Bishop Clark of Rhode Island was at one time the principal, he entered the counting room of the "Locks & Canal Co." with the expectation of acquiring a business education, but his mind having been directed to the ministry, largely through the influence of his beloved and revered pastor, the Rev. Dr. Edson, he decided to enter upon a collegiate course. He fitted for college at Pembroke Academy, N. H., and entered Amherst college in 1840, where in 1844, at the age of 26 years, he graduated at the head of his class. After this he entered the Andover Theological Seminary, where he remained a year, when he was invited to return to Amherst as tutor. Accepting the invitation, he remained in Amherst one year, and then entered the Theological Seminary at Alexandria, Va., in 1846. The winter of '47-'48 was spent in study

with Dr. Edson of Lowell. In March 1848 he was admitted to Deacons' Orders, soon after which he was called to the charge of Trinity Church, Van Deusenville, where he had already officiated as a lay reader. After a few months, a serious illness obliged him to retire from his work for some months. Having regained his health and having been admitted to Priest's Orders in Van Deusenville in the spring of 1849, he returned to his parish work. In 1851 he was married to Clara C. Bartlett in the church in Lowell. A rectory was built shortly afterward in Van Deusenville and here his three children were born, one of whom, the eldest, a girl, died there. He served for many years on the School Committee of the town of Great Barrington, and by his faithful and valuable work he won the esteem and confidence of his fellow townsmen. His removal from Van Deusenville in 1861 was the result in part, of a misunderstanding, and it was the wish of very many of the parish and of the bishop that he should return, and even after he became settled in Ashfield it was hoped that he might do so. Upon his removal from Van Deusenville, he went first to Harwinton, Ct., where he remained a year. During the first six months he had charge of the parish in Plymouth in connection with Harwinton, and during the last six he had charge of the Northfield parish instead of Plymouth. These three parishes formed at one time the cure of Bishop Griswold in his early ministry.

In the year 1862 Mr. Green's eyesight became so seriously impaired that he was advised to give up preaching for a time, which he did, spending several months in the West. Returning in 1863, he remained without pastoral work until Jan. 1864, when he took charge of St. John's, North Adams, during the absence of the rector for several months. In the summer of 1864 he was invited to the rectorship of St. John's, Ashfield, which he assumed in October of that year. He remained until the autumn of 1883, when, his failing health obliging him to retire from active labor, he resigned after a pastoral of nineteen years, with keen sorrow at leaving a people endeared to him by years of unremitting kindness to himself and family. The circumstances of his death on the 16th of last June need not be dwelt upon. His body was laid in the family lot in the cemetery in Lowell, after the service in that same church in which, in early life, he had been confirmed, or, indeed, Deacon and married. The following resolutions were passed by the Western Convocation at a meeting held at Sheffield Mass. after his death.

Whereas, Since the last meeting of the Western Convocation of Massachusetts it has pleased Almighty God to take unto Himself our brother, the late Rev'd Lewis Green, whose whole ministry, with the exception of a single year, was spent within the limits of this Convocation. Therefore, *Resolved,*

1. That we hold in respectful remembrance our brother's simplicity of life, his accurate scholarship, his lowliness of mind, his charity toward men, and those simple virtues in life and conversation which he showed during the many years of feeble health and suffering.

2. That we assure the afflicted members of his family that they have our hearty sympathy, and that we earnestly pray that they may receive comfort and strength, and that the example of this "servant of the Lord," who was so "gentle unto all men, apt to teach, and patient" may ever be remembered and followed by all who had the privilege of knowing him.

3. That these resolutions be placed upon the record of the Convocation, and a copy sent to be published in the "Diocese."

During his long residence in Ashfeld, Mr. Green won the esteem and respect of the entire community, and he was called to fill many places of public trust in the town. As a member of the School Committee, as one of the trustees of the Sanderson Academy, and as President of the Library Association he labored most diligently, faithfully, and ably. In the town meetings his voice was often heard, and his words had great weight. He had occasion more than once to take the unpopular side in town matters, and he was a man who had the courage of his convictions. One of the most touching and interesting proofs of Mr. Green's devotion and fidelity to the people of his parish and their spiritual welfare is the pastoral letter which he had printed and sent to all the members of the parish when he was staying at Greenfield a few months before he finally resigned his charge. It was an exhortation to them to observe the season of Lent, with an earnest setting forth of what that season might be made, and of the obligation to its observance. During the inclement spring weather his health prevented him from holding the Sunday services. It was in order to keep the minds of the people on all their religious duties as well as those of the special season, and to assure them of his prayers for them that he sent this letter to them. There are too many in every parish who really make the whole Church system of no effect by their deliberate neglect of these forty days of Lent. In place of that season, other observances are substituted in the denominations around us. Those who profess to accept the Church's rule of worship and life, while rejecting this season of Lent, lose entirely what has always been regarded as an essential discipline for the soul. Your late rector wrote in this letter as follows:

"Do not be ashamed nor neglect to observe Lent, but employ the simple yet effective methods of the Church, and prove again what so many have proved before, that Lenten observances are good for the soul."

"In the good providence of God your pastor is for a time separated from you, but none of the flock are forgotten. His heart goes out to everyone, both old and young, and for you, as well as for all your town's folks and neighbours, his prayers are made."

These were among his last formal words to his parishioners here, and how closely he did bear them all in his heart, those who stood by his bed in his last short illness have testified.

It is for us to take his words, and his pure and elevating example to heart and let them bear fruit in our lives. These words taken from that same last letter should come to you as from the lips of one who now, we believe, sees his Master face to face.

"The Lord presents to you His Church, with its holy, divinely appointed ordinances, to lead you through its gate to Himself in its inner sanctuary. The Church presents to you Christ, His life, and love, and purity; His atoning death and sacrifice. It echoes His words, "Come, follow me." You are invited to its services, its ordinances, its sacraments. Baptism, Confirmation, and the Holy Communion are meant for you. Do your duty in respect to them. Use them to build up and strengthen your souls in true religion."

The noteworthy feature in Mr. Green's pastorate was the fuller recognition of sound Church principles, and of the claims of all parts of the great field of the Church, which is the world, upon the sympathies and charities of all the Church's members. There is nothing in the history of this parish for which we may be more devoutly thankful than for that act of the parish which bears date 1870, to which Mr. Green thus referred in his report to the bishop. "At the annual meeting of the parish, held May 2, it was voted to make the seats in church free for the ensuing year. This course was taken with the cordial assent of the rector, although the movement did not originate with him. Believing it to be in accordance with the principles of the gospel of Christ, he trusts it may have His blessing." We must be thankful for this recognition of the Free Church principle, which is that the universal Church as well as the spiritual is Catholic, i. e., for all, with no distinction and no restriction.

In proof of the widening of the sympathies of the parish, the Convention reports show that a large proportion of the offer-

ings were for objects outside of the parish. was made in missionary and other outside
It is very noticeable that when least was contributions. There is no truer sign of
given for parish purposes, no diminution Christian vigor than this.

A fund has been begun for placing in the Church in Ashfield a memorial to the Rev. Lewis Green. Contributions to this fund may be sent to the Rector, Rev. George P. Huntington, or to the Treasurer of the Parish, Mr. A. D. Flower.



